40 ROMANS. Vv.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 p Matt. 7. be saved through him from ? the 10 For if, when we were   
 ch. i. 2° wrath [to come]. 1° For tif, being enemies, we were reconciled   
 1 Thi \_ enemies, we ‘were reconciled to God to God by the death of his   
 through the death of his Son, much Son, much more, being re-   
 more, having been reconciled, shall coneiled, we shall be saved   
 we be saved \* by his life: “and not by his life. ™ And not   
 only so, but also tglorying in God only so, but we also joy   
 through our Lord Jesus Christ, in God through our Lord   
 through whom we have now re- Jesus Christ, by whom we   
 ceived our "reconciliation. 1 For have now received the atone-   
 ‘a. this cause, as \* through one man sin ment. '? Wherefore, as by   
 entered into the world, and through one man sin entered into   
 the world, and death by   
 sin; and so death passed   
 upon all men, for that all   
 vy Gen. sin, Ydeath; and thus death spread   
 ch. vi.   
 1 Gor. 21,   
 Apostle further shews the blessed fruits of of) the death of his Son (this great fact is   
 Justification, viz. salvation, both froin further explained and insisted on, in the   
 wrath, and with life. The argument pro- rest of the chapter), much more, having   
 ceeds from the beginning of the chapte been reconciled (but here comes in the   
 but the connexion, as so frequent with St. assumption that the corresponding sub-   
 Panl, isimmediately with parenthetical jective part of reconciliation has been   
 sentences just preceding.—Much more then accomplished, yiz. justification by faith:   
 (if He died for us when sinners, @ fortiori eomp. 2 Cor. v. 19, 20, “ God was in   
 will He save us now that we are righteous Christ reconciling the world to Himself:   
 by virtue of that His death), having been ++. we pray you in Christ's behalf, be ye   
 now justified by his blood (see remarks reconciled to God.” Both these, the ob-   
 on ch. iy. 25), we be saved through jective reception into God’s favour by the   
 him from the wrath [to come]. The death of Christ, and the subjective appro-   
 original has only from the wrath: i.e. priation, by fuith, of that reception, are   
 wrath impending,—the wrath of which we ineluded), shall we be saved through (hy   
 all know. 10.] The same is sub- means of) his life (not here that which he   
 stantiated in another form: ‘we were now does on our behalf, but simply the   
 enemies (see below) when He died and of His Life, so much enlarged on in ch.   
 reconciled us: much more now that we vi.: and our sharing in it). 11.) A   
 have been reconciled, and He lives, shall further step still. Not only has the re-   
 we by His life be saved’—For if, being conciled man confidence that he shall   
 enemies (the meaning of enemies may God's wrath, but triwmphant confidence,   
 either be active, as Eph. ii. Col. i. — joyful hope in God.—And (literally,   
 ‘haters of God ;’ so ‘enmity,’ ch. Ts not only so, but also glorying in God   
 or passive, as ch. xi. hated by God.’ (uot only shall we be saved, but that in   
 But here the latter meaning alone can a triumphant manner and frame of mind)   
 apply, for the Apostle is speaking of the through our Lord Jesus Christ, through   
 Death of Christ and its as applied whom we have now (not in contrast with   
 to all time, not mercly to those believers the future glory, ‘even now, but as   
 who then lived : and those unborn at the in ver. 9) received (our) reconciliation   
 death of Christ could not have been ene- (zo God: not as in A. V. “the atone-   
 mies in the active sense), were recon- ment,” at least in common theological   
 ciled (this expression also may be taken acceptation of that term: for that is not   
 in two ways. It may be said of giving up here treated of, but our reconcilement to   
 anger against any one,—see 1 Cor. vii. God). 12—19.] The bringing in of   
 or of being received into farour by any RECONCILIATION and L1FE by Cunist in   
 one, see 1 Sam. xxix. 4,—the latter off its analogy to the bringing in of SIN and   
 which meanings, were received into pEaTH by ADAM. ey This verse is   
 with God, must, for the reason given, one of acknowledged difficulty. The two   
 be here adopted) to God through (by means questions meeting us directly are (1) To